1: Cooper E-4 (no date) 1946 SHS Tehuelche SM5

Ornaments.—Adornment may be summed up as follows: Head deformation, perhaps not intentional. Pegs of wood or bone, 3 to 4 inches (7.5 to 10 cm.) long, in the perforated nasal septum and lower lip (single early report, Drake expedition, 1578, in Fletcher, 1854, p. 30; cf. *Pampa* culture, infra, and archeological data in Lehmann-Nitsche, 1906). Hair: Early, men tied hair ends up with fillet, and wore tonsure; women, later, coiffure in two braids, also false hair (King, 1839, 1: 19; Beerbohm, 1879, pp. 90-91); brush comb (cf. illustr., Onion and Brush, 1910, p. 128); facial and bodily depilation with shells. Tattooing by puncture method, on forearm (Musters, 1872, p. 197); formerly in other parts. Smearing body and face with grease; earlier, also with white earth (Ladrillero, 1880, p. 496). Painting: Body and face, various colors—white, black, red, yellow. Face painting with black on the march or on cold days to protect skin (Viedma, 1837 b, p. 61). Personal adornments (pl. 20, *top*): Men—earrings, objects of silver, brass—earlier, bone, stone, and shell necklaces, and feathers; women—breastpin, including tupu type, earrings (often of *Aviculidae* quadrangular or circular plate type), bracelets, finger rings, necklaces, etc., of hammered silver—earlier, necklaces like men's.

Textiles

The *Tehuelche* had no dugouts or canoes, so far as ever observed, although they may possibly have had means of ferrying across the Strait of Magellan to the *Ona* country (cf. *supra* Introduction). They did use, or least the later *Tehuelche*, a crude type of coracle or hull boat, made of hides for ferrying themselves or their impedimenta across rivers (Bourne, 1913, pp. 133-134; Moreno, 1879, pp. 206-207).

With the horse (see *supra*) came saddles, stirrups, including the tree-stirrup (fig. 16, *a-d*; Viedma, 1837 b, p. 69; Coan, 1880, p. 69), wooden bits, and double-guard spurs (Musters, 1871, pp. 167-169, cuts). The women sometimes rode astride (Macdonall, 1853, p. 79), but usually carried high on the horse's back, with their feet resting on its neck. The *Tehuelche*, when hunting over rocky terrain, often put hide shoes on their horses as a hoof protection (Musters, 1871, p. 130).

At the time of Viedma's sojourn at Port San Julian in 1780-83, one band of *Tehuelche* south of the Río Santa Cruz, who had lost nearly all their horses as the result of a raid by the Port San Julian band, were using dogs to carry their tolderia (Viedma, 1837 b, p. 60)—the only recorded instance of *Tehuelche* use of dogs as pack animals.

Basketry

Weaving.—No basketry is reported. Fillets were worn, but we have no details on the technique. The later *Tehuelche* used an upright loom for weaving guanaco-wool blankets (Coan, 1880, pp. 193-194).

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

304 Prichard (1902, p. 92) states that children's heads were so bandaged as to produce [intentionally?] flattening of the back of the skull. Two types of cradle were used: a flat cradle, apparently of ladder type (Vignati, 1938 a, pp. 73–74), to which the infant was tied, and which could be swung from the roof of the toldo by means of thongs attached to its four corners; a curved wicker cradle (fig. 20) placed, with the child in it, on the horse's haunch behind the mother when she traveled horseback (cf. Vignati, 1938 a, for details). Parents were often known by the name of their child (Musters, 1871, p. 177).

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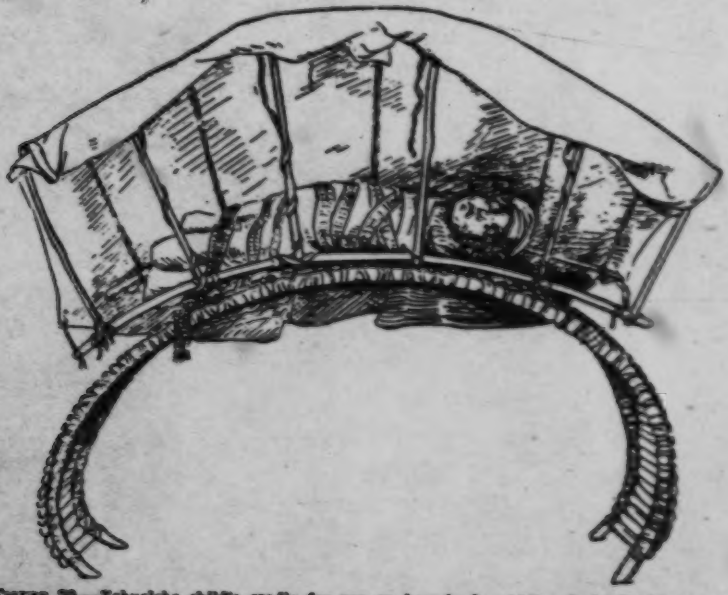

FIGURE 20.—*Tehuelche* child's cradle for use on horseback. (After de la Vaulx, 1902, p. 168.)

852 At the birth of a child, wealthy parents summoned the medicine man, who painted himself white and bled himself in the temple, forearm, or leg with a bodkin; a special tent, the "pretty house," was erected; mares were slaughtered and a feast held; toward evening, a fire was lighted in front of the pretty house, and to the accompaniment of drum and musical bow, the men, wearing ostrich plumes on their heads and a bell-studded strap from shoulder to thigh, danced four at a time (Musters, 1871, p. 176; 1872, pp. 199–200). A horse was killed at the eruption of a child's first teeth (Viedma, 1837 b, p. 78). If a child hurt itself playing, a "pretty house" was erected, mares were slaughtered, and a feast dance were held (Musters, 1872, pp. 201–202).

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Plate II – Tehualche ceremony and ceremony. The Chiefs and adornment. (After d'Orbigny, 1835, Indiens, No. 1.) Indians [illegible] painted [illegible] by Hodges. (After Wallaston, 1801, opposite page 181.)

[p. 160 G]

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

881 wife had a large iron pot bubbling on the fire, containing some
252 of the blood mixed with grease. When the mess was nearly cooked, we added a little pepper and salt, and commenced the feast. Previous to this I had felt a sort of repugnance to eating horse, as perhaps most Englishmen—except, indeed, the professed hippophagists—have; but hunger overcame all scruples; and I soon acquired quite a taste for this meat.
881 On this occasion everybody ate where they liked, in their
535 own toldos. Casimiro informed me, after the meal was concluded, that there would be a dance in the evening. I looked forward with great anticipation to this 'small and early,' and shortly saw some of the women proceed to collect a considerable quantity of firewood, which was placed outside the tent. Presently, towards dusk, a fire was made, first outside the sacred precincts. The women all sat down on the grass round about, but at some distance from the men, who were all seated on the grass, except four and the musicians. The
[534] orchestra consisted of a drum made by stretching a piece of hide over a bowl, also a sort of wind instrument formed of the thigh-bone of a guanaco, with holes bored in it, which is placed to the mouth and played, or with a short bow having a horsehair string. When all was ready, some of the old
[533] hags all the time singing in their melodious way, the band struck up, and four Indians, muffled up in blankets, so that
[301] their eyes only were visible, and their heads adorned with ostrich plumes, marched into the ring, and commenced pacing slowly round the fire, keeping time to the music. After two or three promenades, the time gradually quickened, until they went at a sort of trot; and about the fifth round, dancing fast to the music, they threw away their mantles, and
[302] exhibited themselves adorned with white paint daubed all over their bodies, each having a girdle of bells extending from
[301] the shoulder to the hip, which jingled in tune to their steps. The first four consisted of the chiefs Casimiro, Orkeke, Crime, and Camillo, who, after dancing with great action (just avoiding stepping into the fire), and bowing their plumed

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

being performed on horseback. Their hair, which is of no great length, scarcely indeed equalling that of the men, and very coarse, is worn in two plaited tails, which on gala days are artificially lengthened, probably with horse-hair interwoven with blue beads, the ends being garnished with silver pendants. This practice, however, is confined, I think, to the unmarried ladies.

Being an admirer of long hair, on my first joining the Indians I greatly admired Tchang's daughter for her 'head of hair,' two immensely long tails beautifully embellished, which I naturally thought was all her own. But, meeting her by chance on the following morning returning to the toldo with water, to my great disappointment I found that she had taken her spare hair off, and her natural locks were the reverse of long. The young women are frequently good-looking, displaying healthy, ruddy cheeks when not disguised with paint. They are modest in behaviour, though very coquettish, and as skilled in flirtation as if they had been taught in more civilised society. The fair widow who so nearly hooked the Englishman could on occasions appeal as prettily for help as a young lady in imaginary difficulties over a country stile. Thus, when at Orkeke's request I led the way through a river—half way across the channel suddenly deepened, with muddy bottom, and an abrupt bank to land on—I heard a plaintive appeal, 'Muster, help me! my horse is too small.' Exposure and work do not age them as soon as might be expected, but when old they become most hideous beldames, and the most weird-like witches imagined by Doré would be surpassed by a trio of Tehuelche grandames. The dress of the men consists of a chiripa, or under garment round the loins, made of a poncho, a piece of cloth, or even of a guanaco mantle; but, whatever the material, this article of dress is indispensable and scrupulously worn, their sense of decency being very strong. All other garments are supplied by the capacious and warm skin mantle, which, worn with the fur inside and the painted side

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

pin with a broad disc, or a nail, or thorn, according to the 291
wealth or poverty of the wearer; and under this is a loose
calico or stuff sacque, extending from the shoulders to the
ankle. When travelling the mantle is secured at the waist
by a broad belt ornamented with blue beads, and silver or
brass studs. The boots worn by the women are similar to
those described, with the exception that in their preparation
the hair is left on the hide, while it is carefully removed
from those of the men. The children are dressed in small
mantles, but are more frequently allowed to run about naked
up to the age of six or eight; their little boots are made
from the skin taken from the fore-legs of the guanaco, soft-
ened in the hand. The small children generally remon-
strated strongly and effectually against wearing this article of
clothing; and whatever the severity of the weather, preferred
running about barefoot. The cradles for the babies are 354
formed of stripe of wicker-work interlaced with hide thongs,
fitted with a cover to keep sun and rain off, and made of a
convenient shape to rest on the saddle gear of the mother
when on the march. They are ornamented, if the parents
are wealthy, with little bells, brass or even silver plates.
The women are fond of ornaments, wearing huge earrings 301
of square shape, suspended to small rings passing through 306
the lobe of the ear; also silver or blue bead necklaces. The
men also wear these necklaces, and adorn their belts, pipes,
knives, sheaths, and horse-gear with silver. Those who can [442]
afford it also indulge in silver spurs and stirrups; most of
their ornaments, except the beads, are home made, being
beaten out of dollars obtained by commerce in the settle-
ments. Both sexes smear their faces, and occasionally 302
their bodies, with paint, the Indians alleging as the reason
for using this cosmetic, that it is a protection against the
effect of the winds; and I found from personal experience
that it proved a complete preservative from excoriation or
chapped skin. It proved equally effective against the sun,
which in Hermo peeled my face completely until I resumed

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

description as given by Fitzroy, as that of a Devon cow. The naturally scanty growth of beard and moustache is carefully eradicated with a pair of silver tweezers, by the aid of a small piece of looking-glass. Some of the men would be considered handsome in any country, and the lively good-humoured expression of their countenances when in their own homes contrasts strongly with the sullen and downcast expression assumed by them when in the settlements. In the prospect of a fight, however, their expression changed altogether, their glaring eyes and altered features manifesting unrestrained ferocity.

The women, when young, are of prepossessing appearance; when not disfigured by paint displaying ruddy complexions and well cut features. Their hair is comparatively coarser, and though uncut, appears almost shorter than that of the men. They attain puberty at an early age—probably about thirteen years—are frequently married at fifteen years of age, and, from exposure and hard work, speedily become aged.

The dress of the men consists of a waistcloth or chiripa, either of linen, poncho, or a piece of old manfle; but, whatever the material, this article of dress is indispensable. I would remark, in passing, that they scrupulously regard decency both in their persons and habits. The rest of their dress consists of a mantle, about six feet square, made of the skins of the young or, by preference, unborn guanaco, or even of those of the skunk, fox, eamy, or wild cat. The mantle is secured round the waist by a girdle or belt, frequently ornamented with silver, in which the tobacco pouch, knife and ostrich bolas are secured. Their feet are protected by Potro boots made of the skin stripped from the thigh and hock of a horse, or large puma; over these they sometimes wear overshoes made of the skin from the hock of the guanaco. As may be imagined, the footmarks made by them when thus shod would be abnormally large, which gave origin to the name "Patagon," applied to them by early Spanish navigators. They go bareheaded, their flowing locks being confined by a fillet plaited from any unravelled yarn obtained from ponchos procured in barter with their Araucanian neighbours, or from cloth or flannel from the settlements. The women wear a loose calico or stuff sacque extending from the shoulder to the ankle, and over this a guanaco mantle, secured a little below the throat with a silver pin ornamented with a large disk, or, if they are very poor, with a nail or thorn from the algarroba tree; they also wear when travelling broad belts ornamented with blue beads or copper or silver studs sewn on to the hide; boots of horsehide similar to those worn by the men, with the exception that the hair is left on. The women are fond of ornaments consisting of huge earrings and necklaces of silver or blue beads; the men also wear

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

these necklaces, and adorn their knife sheaths, belts, and horse gear with silver studs or plate, and such as can afford it indulge in silver spurs and stirrups. The women furthermore lengthen their hair artificially, adorning the long tails with blue beads and silver pendants, but this only happens on state occasions. Both sexes smear their faces and occasionally their limbs with paint. This paint is composed of either red ochre or a black earth mixed with grease, obtained by boiling out the marrowbones of the game killed in the chase; they also tattoo on the forearm by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry grass.

On state occasions, such as a feast on the birth of a child, the men further adorn themselves with white paint—a powdered gypsum, which they moisten and rub on their hands, and thus make five white finger-marks over their chests, arms, legs, etc. Nearly every morning the men have their hair brushed out with a rude description of brush, by their wives, or if unmarried, their sisters or female friends, who take great care to burn any hair that may be brushed out, as they fully believe that spells may be worked by evil intentioned persons who can obtain a piece of their hair or nails. After the hair-brushing is finished, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists, in contrast to the other, in giving a savage expression. The women paint each other's faces, or if they possess a small piece of looking-glass, paint their own. The women on the eve of their wedding-night cover their bodies all over with white paint, and a child on its birth is also similarly whitened.

The tents or toldos of these people, called by themselves "kou", much resemble those of our gipsies, though they are much larger, loftier, and of a squarer form. It is simply and speedily constructed. A row of forked posts, about three feet high, are driven into the ground, and a ridge pole laid across in front of these, at a distance of about six feet; a second row five feet high with a ridge pole; and at the same distance a third row, six feet high, are fixed. A covering, made from forty to fifty full-grown guanaco skins sewn together, and smeared with a mixture of grease and red ochre, is drawn over from the rear, and secured by thongs to the front poles. Hide curtains fastened between the inner poles partition off the sleeping places, and the baggage, piled round the sides, excludes the cold blast.

The duty of pitching and striking the toldos, as well as of loading the hides and poles on the horses, devolves on the women, who show great strength and dexterity in the work. The furniture of the toldo consists of a few hides, bolsters formed

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

treated as slaves, but made, in most respects, as comfortable in their servitude as the condition of their rude masters will admit. When, however, their lords are excited by gambling, or enraged for any or no cause, the fury of passion is visited upon their defenceless heads, which they bear uncomplainingly, with a meek submissiveness worthy of better treatment. They are passionately fond of trinkets and clumsy ornaments, such as bits of brass and copper, beads, and the like, which they wear suspended from their necks. A few of them had their ears pierced, and wore brass or copper ear-rings; and many of them decked out their children with similar rude finery which is valued more than anything else, except rum, tobacco and bread. The men paint or bedaub their faces and breasts with a kind of red earth. Charcoal is also used as a cosmetic. A broad line of red alternating with a stripe of black, in various fantastic figures, is a favorite style of decoration. The women make themselves, if possible, still more hideous, by the application of a pigment made of clay, blood and grease. Some of them would be very comely, if only cleanly, and content to leave nature less strenuously adorned.

The people are as deficient in the morals as in the refinements and courtesies of domestic life; their licentiousness is equal to their cruelty,—the filth of their persons only too faithfully represents the degree in which "their mind and conscience is defiled." I saw no person, of either sex, that appeared to have attained advanced age, though it was difficult to judge of this. The oldest Indian I remember to have seen did not seem to be above sixty.

Their only wealth, aside from their huts, consists of

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

coast. I was informed by Captain Morton, of whom the persevering reader will know more hereafter, that he had touched at Sea Bear Bay for a harbor, and saw there great quantities of iron pumps, ships' hanging knees, and other gear, from wrecks of vessels of all sizes. As he was bound for the land of gold, he thought it scarcely worth his while to collect the baser metals. Had he been homeward bound, he might have obtained a valuable cargo.

As ornaments, bits of brass and copper, of silver and German silver, have a high value among the Indians, and when the metals are plenty such adornment is very common. The children's shoes have small oval pieces sewed on in front, and they appear on other parts of their dress. When scarce, they are more seldom seen. Blacksmithing in Patagonia is something of the rudest. Two hard flat stones do duty, the one as anvil, and the other as hammer. Of the effect of heat in making the metals malleable, and of the art of tempering, the people have no knowledge. To make a knife, they take a piece of iron hoop, or iron in any practicable shape, and hammer away upon it at a provokingly slow rate. Their blows are not heavy enough to do much execution; but they keep up a constant tap, tap, tap, hour by hour, till the iron is flattened to the required shape and dimensions. It is then rubbed on a smooth stone till it is worn down to an edge, and finally inserted into a wooden handle. Sometimes melted lead is poured into the handle, but lead appeared to be a scarce commodity. All mechanic arts, if they deserve the name, are in an equally rude and primitive stage. The simplicity of these people's ideas is indeed extraordinary. In invention or constructiveness they are babes. A Yankee boy, six

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

then kindled, and matters began to assume a more cheerful appearance.

The weather, quite cool on my first landing, had grown gradually colder, and was becoming inclement. I was scantily prepared to endure the severity of winter. My under-garments, as before related, were desperately expended in trying to signal passing vessels. Cravat and pocket-handkerchief were appropriated to the adornment of the women in our household, to the no small envy of less favored ones. My sole article of linen was in shreds, and of a color that would afford matter for speculation to a jury of washerwomen. Stockings and shoes were sadly dilapidated; coat and trousers were glazed with dirt and grease till they shone like a glass bottle. The contents of my pockets were all confiscated, — purse, keys, knife, &c. — and a pair of pistols, of the use of which my captors knew nothing, were taken to pieces, and the brass mountings suspended about the necks of the chief's wives. In short, my outer man was nigh unto perishing, and I had no visible resources to arrest or repair the process of time, while I was not sufficiently inured to the climate to adopt the native dress without serious risk to health. But none of these things were allowed to trouble me. I took no thought for the morrow, but, according to the scriptural injunction, suffered the morrow to take care for the things of itself, esteeming sufficient unto each day the evil thereof.

At an early period of my captivity, the chief and some other Indians had cast a longing eye on my clothes, and tried to seduce me into parting with them. They offered no compulsion in the matter, but resorted to all manner of

parting their hair down the middle, braid it into two pigtails which, coming down over the ears and shoulders reach the chest and waist. The ribbon with which they tie these braids is made of dark wool two fingers wide, and the rich women trim them with beads on special days. They also put beads on the large pins which secure their outer skin garments, on the lower part of their legs as anklets and about their necks as chokers of different colors. They wear brass earrings, and so do the men. The equipment which the women use for riding - and they usually ride mares - includes a kind of stuffed saddle of tanned cowhide (if they can get it), very well made, studded with little brass nails and adorned at either end with beads of varied colors (when they have them) arranged in designs and patterns of their fashioning. The cinch about the horse's belly has three metal rings, one at one end and the other two a third of the distance from either end. The buckle with which they attach and tighten this girth is very large. The bridle is made up of halter, bit and reins; the halter is richly decorated, adorned with beads and anything else they can get hold of for the purpose. The reins and bit are similar to those used by the men. The mares are further adorned about their necks with strings of bells or such other baubles as the women can procure. These necklaces reach down to the animals knees and are used only on special days. On ordinary trips they are replaced by ropes of blue or red wool, about a finger in thickness, which are wound about the animal's neck three times, and which aid the women to get up onto their saddles. [70] The women sit on their saddles facing the head of their mount and folding their legs under them, a very uncomfortable posture which long habit alone allows them to take, and which exposes them to numerous falls. While riding and while mounting they are extraordinarily modest and keep themselves completely covered at all times. The women of some authority wear straw hats on the march which are circlets with a brim but no crown, which they tie beneath their chins with anything serviceable, and with this they shield themselves from sun and rain when they travel on horseback.

The activity or occupation of the men is to hunt, in order to supply their families with meat, and to make the skin tents or huts in which they live, and all their clothing. They also take care of the horses they own and make all their riding gear. Their games are limited to fighting, to training in their manner of fighting, and to racing each other on horseback.

The women are obliged to cook the food, fetch water and firewood, put up and take down the tents when on the march and load and unload them. The men do not help at all in these chores, even if the